

D

To Our Sovereign Lord, JAMES the Second, Rightful King of Great Britain and Ireland: Wheresoever He now inhabits in the Parts beyond the Seas. Richard Stafford a Scribe, Instructed in the Law of God, desireth a speedy, Safe and Peaceable Coming into England.

I Had Thoughts to have Written and directed a Letter unto thee some three Years since, to exhort thee to cease from, and not to seek to recover thy Kingdom again by Blood, or force of Arms; Because I did then foresee and believe, that it would be all in vain, and there would be the Murder of so many Creatures to answer for at the last Day, and in the mean while thou wouldst hereby lose the Love and Good Will of thy Subjects and People: Which hath indeed so come to pass, for to tell the truth and not flatter thee; The generality of People, both in City and Country, are extremely set against thee, for to take them by the Poll, where One is perswaded in his Conscience that Wrong hath been done unto thee, and who earnestly desires that thou shouldst come to enjoy thy Own again; there be, I suppose, twenty, who think it a good Act, and that herein they do God Service in depriving and keeping thee from the Throne of thy Ancestors.

The Reasons whereof are these following.

The corrupt Nature of Mankind doth lust after new and unlawful Things, and the People of this Nation were desirous of a new King in Opposition to that Law of God. *Thou shalt in any wise set him King over thee whom the Lord thy God shall choose: one from among thy brethren shalt thou set King over thee, a Stranger thou mayst not set over thee which is not thy Brother, Deut. 17. 15.* Now whether One born and bred up beyond the Seas be a Stranger or not, God will Judge. It is too well known that since the Beginning and Creation thereof, the Multitude and Course of this World hath all along been most for that which is contrary unto, or different from the Law and Revealed Will of God. There hath been a Lying also Spirit in the Mouth of almost all our Prophets and People, for the Devil hath acted in their Minds so many false Surmises, Sayings, and Accusations concerning thee, which happens according to the usual Methods of Injustice; first to do the Wrong (whereof they do thus clearly shew and manifest that they are conscious to themselves) and then conceive and raise false Reports, and then utter forth the several kinds of Reproaches concerning the Person to whom it is done: Which last they give way unto for Mitigation and Justification of their Sin before the World; whereas in respect to God, who seeth not as Man seeth: It is a further Enhancement and Addition thereto.

Another Reason hereof may be assigned from what is Written, *That the Hypocrite Reign not, lest the People be ensnared. Job 34. 30.* And they who do at present Reign, do give forth goodly Words, and make glorious Pretences for the Protestant Religion against Popery, whereby they draw after them vast numbers of the Religious, who either know not, or consider not thoroughly, That whosoever lives in the continued breach of any one of the Laws of God, that Mans Religion is vain. We are not allowed out of Zeal for one Commandment to Transgress another, out of an Abhorrence of Idols to forswear one's self, or commit Robbery. This is the Abomination of Hypocrisie, that when it hath unlawful Ends of its own, as the Pride of Life or Gain of Money, than to make outward Pretences for God; which he that knows the Secrets of the Hearts discerns likewise, and ranks them in their Condemnation before Unbelievers. The Hypocrite is commonly for that Religion which hath most on its side, according to the Custom and Manner of the Country He lives in, and as his Design lies.

Now it is not unknown, that the Romish way of Persuasion or manner of Worship, is very much out of Esteem here in England, partly with the Superstition and Errour wherewithal it is accompanied, as also a great deal of the Abby-Lands is now in the hands of the Nobility and Gentry, which they are afraid or unwilling to lose. Moreover, as *Zipporah* said unto *Moses*, *A bloody Husband art thou unto me because of the Circumcision*; So that is called a bloody Religion because of the Cruelties and Murders which they have used and inflicted in their Massacres, Persecutions and Wars. Because of the Outrages and Blood-shed, which were committed, both in the Defeat and severe Punishment of *Monmouth's* Rebellion, and by Reason of what hath been more lately spilt in Ireland. Many do take up the like Reasoning with that of *Shimei*.

thee. Now I would to God, that there had been no occasion given for the Adversary to Reproach after this manner, and thou hadst not went upon that mistaken Policy of thinking to secure it by Terror when thy Throne would have been established by Mercy: For it would have been better for thee only to have cut off three or four of the principal Actors or Leaders in that Rebellion, or rather to have imprisoned them, and to have spar'd or banished the common ignorant People, than to have proceeded to that extreme Rigour of Law which thou didst, *Summum jus est summa injuria*. Hereby thou didst utterly lose the love and good will of the residue of thy Subjects, especially in that part of the Country, which thereupon became more open and easie to that Invader, who hath since entred upon thy Right. This ignorance of the Nature of things caused thee to lose thy Kingdom, and as it is said, *Quis Jupiter vult Perdere, dementat*. So there may be observed before any great Misfortune or overturning of this Nature, a foregoing Train of acts of Sin and Evil, Ignorance and Folly, Unrighteousness or Sloth, some Error or Neglect, or the like.

Now in order to retrieve and heal an Error, it should be done after the same manner as it was at first made: And a way is pointed out in the following lines how thou mayst clearly shew and manifest, That thou art a Man who canst not endure that the Blood of thy People should be shed I have heard that when thou camest to *Dublin*, just upon thy defeat received at the River *Boyn*, thou didst then seem to be very sorrowful for the Blood which had been shed. I have also heard that thou gavest orders to thy Generals and Commanders in *Ireland* to spare the People what they could; So that some say, Thy Mercy herein was thy Undoing, as to the loss of Victory or Prosecution of it, as by not cutting off the Enemies strength so much as might have been done, or the like. If this last be indeed true, that thy Bowels did yearn upon thy People, and thou couldst not endure that they should be slain, (I wish it might be also here added, as in the Text alluded unto, *In no wise*; 1 King. 3.26.) Then it may be determined from the like Judgment which *Solon* made here between the two Harlots, that between thy self and thy Competitor, thou art indeed the true and right Father of this People; for I never heard that He did compassionate the lives of *English-men*, but He did venture and expose them at all rates for the Prosecution and Accomplishment of his Ends and Purposes. *The Thief cometh not, but for to steal, and to kill, and to destroy*, John 10. 10. Here also the reason of things is double: for thy Compassion, and his Unconcernedness thereat might arise from thy Sorrow of being overcome and disappointed, whereas he was so warm and flush'd with the Victory and Success, that he did not so much feel and sympathise the Blood, with the Price whereof it was obtained and purchased.

But if thou hast indeed a fatherly Love for thy People, and wouldst not be the Executioner of thy Subjects, (It is thy own Phrase in thy Declaration for the Liberty of Conscience) Then, O King, let my following counsel be acceptable unto thee; do not be instrumental to bring an Army of cruel *French* into this thy Kingdom, who will be apt to burn, kill and destroy, and turn all things into Desolation. In adding that Epithet Cruel, I would not willingly exasperate nor provoke any Nation: But as things have been publicly related unto us, some of their Actions have denoted them so, but yet as that King and his People have afforded thee Maintenance and Protection, so thou oughtest (if it should ever be in thy power) to be both righteous and thankful unto him, and to live by him in all friendly Alliance, Peace and Agreement.

Thou hast been so long in a wrong method of War and Fighting, that thou dost not so readily know how to get out and utterly disintangle thy self from it. When thy Father was Murthered in that judicary way, it was laid in the Charge and Indictment against him, That he caused the Lives of thousands of People of this Nation to be lost in his Wars against his Parliament. And I believe thou art something afraid to come over and venture thy self in Person in a peaceable way, (either singly or with a very few Friends and Servants) least they should get thee into their power, and draw up the like Arraignment against thee. Here it would be better if there had been no such occasion given, and it may be answered again, That thou was driven away from thy Kingdom by Force and Terror, and then thou didst send thy Letters of Treaty and Accommodation; which being despised, and no answer or regard given to them, then thou didst betake thy self to such Methods, which is usual for Sovereign Princes to do in such Cases. But here as the good Shepherd giveth his life for the Sheep, *John 10. 11*. So thou shouldst rather have given up, and let go all the thoughts of having thy Kingdom again rather than they should be so worried and destroyed. Do but once so far perceive thine Error, as like the Man after Gods own Heart, to own openly and say before the Lord, *Lo, I have sinned, and done wickedly, but what have these Sheep done? let thine hand, I pray thee, be against me, and against my fathers house*, 2 Sam. 24. 17. What have the People done that they should be so killed and destroyed in such multitudes, when the fault was partly in thy self, but much more in others? But such is the Inequality of this World, that when the rich and higher sort of People do deserve most of the Judgment (it being occasioned by their Pride, Covetousness, Revenge and Quarrelling they do, at the time sit in their Palaces and fine Houses, or at the Council Board, and

there they do cause, contrive and carry on the War, but themselves do not feel the smart and brunt thereof, no not with the least of their fingers.

Thou must own a Providential ordering and disposal, that for almost these four years thou hast been turn'd aside from thy Kingdom; And tho thou hast had all along the Necessaries and Comforts of outward Life, yet still thou art to look upon it as some displeasure of God; As if thou hadst not been worthy to have continued in that high Station in which thou was, or as if thy way to the Throne had been forced, and thou hadst came in before thy time, and so by a likeness of Judgment, thou art again dispossessed before thy time. It was a King, who said, *There is no man that sinneth not*, 1 King. 8. 46. And that God might be justified when he speaketh, and be clear when he judgeth; We must now believe as we shall at last know, that for some Sin and particular Evil, denoted by the Particle, *this* thou hast done in God's sight, *Psal. 51. 4.* (implying thereby that it is not altogether so manifest unto us) which besides the National Unrighteousness and Perjury hath brought all this Affliction upon thy self, and Calamity upon this People; which yet make thy Chariot so long in coming, and which cause the Wheels of thy Chariot to tarry. But that the Ships and Vessels which came forward this Summer did speed no better: Herein was plain a Manifestation of Providence, that it may not only be read and understood, but even felt and seen; the natural Construction whereof was, It shall not be thus *viz.* after such an Hostile manner; But if thou and thy People were sufficiently prepared and qualified for such a Mercy. It is an easy thing with God to put it into the Hearts of thy Subjects to send Commissioners and Vessels of their own to bring thee back, who hast been injuriously expelled from us: Or to inspire thy Heart with Christian Courage and Magnanimity (for so it would be in Truth, tho it is not esteemed so in the World) to do what thou art here further on directed unto. *The Lord is righteous in all his ways and holy in all his works.* But without all Contradiction, the Fault or Defect is some way or other in the Creature: There is certainly some peculiar Sin and Iniquity, both in our King and his People, which makes God to separate himself, and hide his face from them; which as yet doth hinder and withhold that good Thing from us, that would be in his peaceable Restauration.

Since thy Deprivation, and so still thou shouldst not live in outward Mirth and Recreations, for what was lawful in thy Prosperity, is not expedient in this day of thy Distress: But be thou now in a state of Humiliation and Waiting on the Lord; of Fasting, Sackcloth, and Mourning. Be instant and earnest in Prayer unto Almighty God, that thou mayst be again worthy for him to do some great and good thing for thee towards thy latter End. I have read among the Works of *Bernard*, That formerly there was a King in *Ireland*, who being dispossessed, thought it unlawful, and therefore would not seek to recover his Kingdom again by Blood: but during the mean while of his Deprivation, He carried himself in this Christian state and manner of life, and God did at length hear his Prayer, as to bring him to his own again.

It is much talk'd of throughout this Nation whether thou wilt ever come here to *England* again, to us it is uncertain and unknown. But truly if my Soul were in thy *Mark this well.* Soul's stead, (to put thee in mind and exhort thee to this, is the principal drift and design of this Letter) I would indeed resolve, that if please God continue me Life, Health, Liberty and power of Action, I would certainly come over again before I die, tho it should be but in a Pacquet or Fisher-man's Boat, or in any other small Vessel: And I would have neither Sword nor Gun, nor any manner of Arms whatsoever with me, nor with any of my Company; which also should not exceed the number of twelve or twenty at most. *Rejoice greatly, O daughter of Zion: shout O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt, the foal of an Ass, Zech. 9. 9.* So the Inhabitants of this Isle may be glad, that thou comest in trusting only upon the sure Foundations of Innocency and Righteousness, and bringing Peace with thee into their Borders. And thou dost begin and go forward thy Journey in such an humble harmless manner, that none shall be afraid to meet thee at thy coming. It hath been said, that if ever thou dost change thy Religion, thou wilt turn Quaker. But to let alone that distinguishing Term or Nickname, if thou wert once altogether a Christian in Deed, and in all things; if all thy Friends and Adherents were so likewise, and they did go only upon Christian Methods, we should quickly see the Salvation of God, *Who doth not respect any Person, yet doth he devise means, that his banished be not expelled from him, 2 Sam. 14. 14.* To make him inherit the Throne of Glory, and to work Deliverance for his People.

When thou hast once prepar'd thy self after this manner, thou wilt certainly take up *Esther's* Resolution, *If I perish, I perish*, *Esth. 4. 16.* and thou wilt indeed rely upon that sure reasoning of good old *Eliezar* in *2 Macabees 6.* for he began to consider discreetly, and as became his Age, and the Excellency of his Ancient Years, and the Honour of his Gray Hairs whereunto he was come. Therefore He answered consequently (observe that) In like manner Thou mayst reason, That it becometh not thy declining Age (being about sixty Years Old) to fear Death or Imprisonment, for if thou tarriest where thou art (which will be to the desire and rejoycing of thine Enemies) Thou wilt certainly die in that Country where thou was not born.

And so through thy fear for a little time of Transitory Life, People may be deceived by thee, as if thou being not so bold and courageous in a good and righteous Cause ; It would procure a Reproach and Suspicion as if it was not altogether so, or as if Innocency was not to be found in thee. It is better to bring Things to this issue (which however at first sight may seem doubtful or uncertain, yet if the King trusteth in the Lord, he will turn and over-rule it into Good, even beyond the best Hope and Expectation) than always to remain in a Foreign Nation, and there to abide for the most sure Event of Mortality. But seeing that we must all die one time or another, it is better (than to continue longer in a wretched State of Negligence or Sloth) to do it soon in a way of Duty and Obedience to our God, for then we have assurance of his Favour; unto whom all flesh shall come. Tho now thou art at a distance from the Terror and Violence of Men, yet thou canst not answer it before Almighty God unless thou dost use all the lawful prudent and right Means (as these are, but War or force of Arms is not) to be reinstated again. The strivings of the rebellious People are very much abated over what they were when thou wast driven from thy Kingdom, and they will be nothing at all, if thou dost begin and come forward thy Journey after a Godly sort, 3 John 6. only in such a Christian peaceable manner as is here described, with Proclaiming liberty to the Captives, Restitution to Sufferers, and Forgiveness to all Offenders ; then thou shalt do well. Say thou and do accordingly, I will thus venture my Life manfully, and shew myself as mine Age requireth. By the Protection of the invisible God, and trusting on the Righteousness of my Cause (let Integrity and Uprightness preserve me) I will come boldly and put in my Claim in Parliament as some of my Predecessors have done in the like Cases. I will also make it known and refer it unto the Privy Council of the Nation, if that shall be rendred unbyassed and indifferent, and if they will judge thereof without Partiality, or by Respects. They will never Murther two Kings (the Father and Son) after the same manner, nor yet hath the Enemy such power to kill by Poison Assassination, or by any other violent sudden way, when it is spoken of before hand, and the exceeding Sinfulness, Unreasonableness and Danger thereof as to Futurity, is fully and clearly laid open. And if they should be so presumptuous as to imprison him, then let all his Friends be continually Active for him to the utmost in Words only, and himself put forth still to the utmost of his power. He shall be King of Mourners ; his Example will bring in others to suffer also till they get such numbers to their side, that by Suffering (and not by Fighting) They shall get the Victory and Success, and He shall at length be brought out of Prison to Reign.

If we could once set aside all those means, which have relation to the Carnal and outward Weapons (as Satan hath been all along thrusting that in, and prompting Men to it, wherein they will hazard their Lives, but not for the Word of God and his Righteousness, whereby again He takes advantage as to defeat their Designs, and make them justly Suffer as Evil doers) but if instead thereof we did with all our Strength and Power make use of the Spiritual Weapons only, speaking and doing according to the words of Gods Grace and Truth, it would have this effect at least, as forthwith to stanch that issue of Blood, which hath been running on the Seas, and in the Neighbouring Kingdoms for almost these four Years last past ; and it would preserve Life for the time to come, which is a greater benefit to ones Country, than is falsely supposed to be in the shedding of Blood, or destroying Mens Lives.

It is not for us as yet to know all the Particular several steps whereby God would bring back his Anointed, if He would follow after and tread in them. And if he be thus minded, God will reveal it day after day as there shall be occasion. It is to keep and go on in his way only. For thy Servant David's sake turn not away the Face of thine Anointed, the Lord hath sworn in truth unto David, and He will not turn from it : As the Fruit of his Body is set upon his Throne, so He will set himself again upon it, if He will keep his Covenant and Testimony, and walk in that way only (without going aside to the right hand or to the left, to the paths of the Destroyer, of which sort is all manner of Force or Violence) and do all those things He shall Teach him by this or any other Testimony of his Word and Truth, or by the direction of his holy Spirit, or by whatever further Thoughts he shall put into his Soul.

Only in so doing, thou shalt,

*To be dated from London, July 25. 1692.
commonly called St. James's Day.*

Farewel.

Consider what I say, and the Lord give thee Understanding in all things.

These Words should some way or another be sent and Conveyed unto him, to whom it is directed and intended.

F I N I S.